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## BAPTIST MISSIONARY MAGAZINE.

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EXTRACTS FROM A LETTER OF MR. BRONSON, DATED JAIPU'R, JAN. 1st, 1841.

*Review of the year's labor—State of the mission.*

Another year has rolled around, and it becomes my duty to lay before you what we have attempted to do the past year, as well as our prospects for the year to come.

It has been our pleasure as a family to be more actively employed in missionary work during the year that is past than at any former period of our lives. The experiment of living upon the Nága hills with a family, and that too during the rainy season, has been fairly tried; and I can truly say, that until sickness entered our abode, we were never so truly happy in this heathen land. During the greater part of the eight months that we were on the hills, our little school was continued. A number of young men of good standing can now read their own language, and the romanized A'sámese; and can repeat the Nága catechism: several other smaller lads can only read easy sentences in Nága. The larger boys can write tolerably well also. Mrs. Bronson has devoted almost her whole time to the school, which, with her domestic affairs, has required no small amount of labor. The first two weeks of our departed sister's missionary life was spent in the school,—with inexpressible joy to herself, and with great satisfaction to us all. Boliram, our valuable teacher, has been very faithful and useful. We daily instruct him also, and hope he may yet not only prove useful as a teacher of language, but of the blessed gospel also.

Bhugchand, the interpreter, has also aided in teaching the smaller boys. The Nágas are a people of such a character, that what they do, they do with their might; and when they come to read, all wish to read at once—and not wait one for another; so that it has been a very useful measure to employ these assistants. Since we came down I sent Boliram up to see if they were daily reading or had forgotten what they had learned. He brought back a very favorable account of their reading together evenings. We should have been able to accomplish much more if it had not pleased God to afflict us so severely with sickness.

Of our little daughter Mary's severe illness, and of sister Rhoda's illness and death, I informed you in former letters.\* To administer to the sick, often required all our time, so that many days the assistants were obliged to conduct the school alone. At last my own case became alarming. Having had returns of fever for three months, I not only became disqualified for all duties; but found myself growing rapidly weaker and weaker, notwithstanding I was using those very means which had before always been blessed to my restoration. Having continued in suspense, hoping in vain for a return of health, for three months, and finding that were I to wait longer, there was no certainty that any one would come and carry on the work we had begun, I felt that it was not my duty to incur the expense of living there, while we were able to do comparatively nothing for the people; and especially while our lives might be jeopardized for want of a suitable

\* See the May number of the Magazine, page 116; also the July number, pp. 215—13.

change of air and diet. We therefore came down, as the event proved, to administer to the wants of our dear sister during her last illness, and to find for her a burying place, less desert and cheerless than the Nága hills.

*The Nága language—Translation—Prospects of the station.*

In looking back upon the time we spent there, I desire to be thankful for the frequent opportunities we had of explaining the truths of the bible to these poor people; and for the confidence and affection manifested towards us. I have also had considerable time for studying the language, which I find to be rather more difficult and complex than I at first anticipated. I have gone several times over with the "History of the Creation, and of the Flood." These can now be preserved in manuscript; and if we are to have any more help to carry on the Nága mission, they can be afterwards printed. I have made a beginning also of Matthew's gospel, but found it very difficult to proceed for want of a suitable teacher. As yet I am obliged to explain and get all Nága terms and phrases through the A'sámese. Mrs. Bronson has just revised Worcester's Primer in Nága, and it is through the press.

In regard to our prospects for the coming year, I know not what to say. I never commenced a year under so discouraging circumstances before. Sickness has driven us from the field. Sickness and death obliged us to postpone our intended journey for the restoration of health. Our fond hopes of having fellow-laborers are blasted, and feebleness now prevents me from travelling and laboring as I desire. Expecting to have assistance, new plans have been devised, and some of them have been commenced; expenses have been incurred, and the hopes of good people in this country raised, which, so far as I can now see, must be disappointed. It pains me deeply to see things progressing so tardily, chiefly for want of two or three active and devoted missionary brethren.

I am trying to improve my health, but am sorry to say that it is poor at the best, and a little exposure, or over exertion, brings on all my feverish symptoms. Still my hope is, that I shall yet have strength to toil in this long neglected portion of our Lord's vineyard. To this cause I desire to devote my days.

EXTRACTS FROM A LETTER OF MR. BARKER, DATED, JAIPÚR, DEC. 28, 1841.

Most of the intelligence contained in this letter has been anticipated by previous communications; but as it embraces some particulars not before published, and serves to give a connected account of Mr. B's labors, we present a few extracts.

*Voyage to A'sám.*

You have long before this heard of our arrival both at Calcutta and at Jaipúr. Mr. Pierce, at C., was very kind to us, and aided us in every way in his power. Our stay was only eight days in the city. We were two and a half months on our voyage from Calcutta to Jaipúr, which was a short time compared with most of the journeys made on that river. On arriving at Jaipúr, we found that Mr. Bronson had removed to the Nága hills, and that brethren Brown and Cutter were settled at Jaipúr. Not being able to go to the hills, we went into br. Brown's house, where we continued until within two weeks past. We have now moved into a house which I have built for temporary use, near to his. Mrs. Barker has been engaged about three months in teaching some little girls in reading and sewing. She has had eight or ten in number, and has succeeded, thus far, beyond my expectation. They are pleased with making clothes for themselves, and their parents allow them to come because of the advantage they derive in this. My time has been mostly spent in making journeys, &c., until within a short time. I am now laboring to acquire a knowledge of the A'sámese language.

My progress in the language must for the present be slow, yet I hope soon to be prepared to commence a school either below or in Mattak, should the Board favor my request. We are rejoiced to hear of so many revivals in America—that the Lord is thus refreshing his people from his presence, and increasing their number greatly. May we not hope to have more missionaries? As yet we are few and feeble; and the obstacles with which we have to contend are many; while poor health is the portion of some of us, most of the time. Our sister Bronson, with whom we journeyed so many thousand miles, has been removed from our midst by the hand of death. Brethren Brown and Cutter

have both recently been ill with fever, the latter dangerously. Were not He who is for us greater than they who are against us, we should faint and be discouraged; but God reigns, and it is pleasing to think that the government is upon the shoulders of Him who will not only "favor Zion," but will build up her waste places, and make her "a praise in the earth." It is encouraging to see individuals coming forward and sustaining missionaries, as some in the churches at home are now doing. This must be encouraging also to the Board. We trust they will not be obliged to call home any of their missionaries. We see not how we can come home unless our health and moral courage fail. We have more fear that these will bring us home or unfit us for our labors, than we have of the failure of pecuniary means. There is great need of a reinforcement of laborers in A'sám. The best part of the field remains untouched, and it is very desirable that the most advantageous and promising positions should be occupied soon, or the opportunity of doing so, may be lost to us.

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EXTRACTS FROM A LETTER OF MR. BROWN, DATED JAIPUR, JAN. 6, 1840.

The return of Mr. Brown, with his family, from Calcutta, was mentioned in our last number. They reached Jaipur on the 12th of December, in safety, though without material benefit to the health of their little boy, which was the principal object of the journey.

The hope had been entertained, of securing the labors of Mr. Robinson, an English baptist brother resident at Gowahati, as a missionary; but it seems that other engagements have rendered this impracticable.

*Need of laborers in A'sám.*

Mr. Robinson, of Gowahati, has probably ere this informed you of his conclusion to remain in the Government school. I had the pleasure of making his acquaintance while at Gowahati, and found both him and his wife very agreeable and obliging, and I trust sincerely pious. I hope their coöperation and assistance may be of much benefit to our mission. I learn with much regret by the communications received from home, that br. F. has given up his appointment as missionary to A'sám. An Episcopal clergyman is expected as chaplain at Gowahati, and it may be questioned whether an Amer-

ican missionary should be sent there, at least so long as there are no more in Upper A'sám. Here are 700,000 people who speak the pure A'sámese language, and as yet but one missionary station among them! For the last year, I have been able to do little, having been absent a large portion of the time. Our poor little boy, on whose account the journey to Calcutta was made, has derived no benefit, but is rather worse, and in a few months will probably be no more. May the Lord receive his spirit to himself!

While passing up through Bengal, on my return, I distributed several hundred tracts in Bengali. At Gowahati, Goalpara, and other places, I gave away a large number both of A'sámese and Bengali. After passing Gowahati, I was taken with a severe jungle fever, which lasted near a fortnight, and which left me so feeble that I was not able to go out among the villages at all during the remainder of the journey. Br. Cutter has also been very ill with jungle fever, but is now nearly recovered.

Another letter has been received, dated Jaipur, Feb. 16, 1841, containing intelligence of

*Domestic affliction—Question of the Nága mission—Comparative claims.*

Since I wrote to you last, we have been called to pass through a scene of affliction in witnessing the death of our little boy, who departed this life on the 11th inst. For the last month he has been sinking very rapidly, and as we have long known the disease of his eye (medullary tumor,) to be incurable, it was rather a relief to us than otherwise, when the little sufferer breathed his last. Through great mercy his last days were not so painful as we had anticipated, and we believe he is now happy in the arms of the Savior, in a world where sorrow and pain can visit him no more.

Last evening the brethren had a meeting, when the subject of relinquishing the Nága mission, or at least of suspending it for a time, was brought before us. I believe we all approved of such a measure, but as br. Bronson was not fully settled in his own mind, we thought it best not to decide the question fully until after further consideration. I have long been in doubt whether, in the present circumstances of the mission, and while there are so many inviting fields among the A'sám-

ese, it is the duty of any brother to devote his life to the study of a language, and to the translation of the scriptures into it, which is spoken only by a few thousands of people. The Nágas, who speak the Nám Sáng language, according to the nearest estimate br. Bronson can make, amount to no more than about 6,300, and of these, a large portion can already speak the A'sámese language with ease. Whether we ought to make a separate written language for so small a tribe, seems to be a serious question. I refer, of course, only to the Nágas that speak the Nám Sáng language. The Nágas, as that term is used, are indeed very numerous; but it is to be noticed that this term does not designate a particular tribe or race, but is applied to all the hill tribes, however diverse in their origin, religion, customs, or language.

Br. Bronson is now prepared to labor in the A'sámese language, which he understands much better than he does or can understand the Nága, for a long time. We have been sadly disappointed in not receiving help from home. We fondly hoped that *ten* missionaries, at least, would have been sent among the A'sámese; and until we have as many as that, it appears to me there ought to be none sent to the Nágas. The A'sámese are a most encouraging and inviting field; they are in a great measure a civilized people; a good portion of them can already read, and their country is rapidly becoming one of the most important in all the Company's possessions.

Under these circumstances, we have felt that the way was now clear for br. Barker to proceed according to his wishes to labor among the A'sámese. Jorhath being at present the most important perhaps of any section of the country, we have recommended him to take a station somewhere in that district.

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EXTRACTS FROM A LETTER OF MR. CUTTER, DATED JAIPU'R, APRIL 27, 1841.

*New station at Rangpúr—Printing department.*

Br. Bronson returned from Rangpúr about a fortnight since with improved health, and he is gaining strength every day. He was brought near the gates of death, and had he not left the

day he did, for medical aid, I think he would never have recovered.

I have always felt particularly interested in the Nágas, but I must confess I think it appears a less inviting field than the A'sámese just now. I think they may be quite as numerous as the Singphos, but I fear the dialects are much more numerous. I should very much regret to see the Nága mission relinquished, but it does seem important to occupy the vast field below us, even if operations among the Nágas are suspended for a year or two. As br. Bronson had left the hills, and did not feel able to return at present, you will perceive that his attention has been turned to the A'sámese. Your letter to him leaving br. Barker's designation to be decided upon by the brethren unitedly, has been received. Br. Barker has, with the approbation of the mission, selected Rangpúr (Sib-sagor) as a suitable point for a new station. I believe, however, he does not intend to remove thither till the close of the rains, as he thinks he will be able to make greater proficiency in the language by remaining with the missionaries here for a season. Rangpúr is an old station, and has but recently been reoccupied by the English. It is a day's journey this side of Jorhath, and is improving very fast. It is the head quarters of the A'sám Light Infantry, and the magistrate of the district resides there. The station also has an excellent surgeon.

I am now casting the type for printing the "History of Creation and the Flood" in Shyán, and shall be able to commence setting up the types this week. The gospel of Matthew, in Bengali character, is in progress. The 18th chapter is now in type. I am this day printing an excellent tract, entitled the "True Refuge," in A'sámese. It will make about twenty-eight pages. It was revised by br. Brown, having been previously published by the Serampore missionaries. The Sermon on the Mount, in A'sámese, has just been printed—1000 copies. Mrs. Brown is preparing a work on Geography, and Mrs. Cutter is translating a Scripture History in A'sámese. As a mission, we are enjoying better health than we have been for a long time.

*The Miris, a people resembling the Karen—Kind hospitality at Rangpúr.*

I believe I mentioned lately that in my trip down the river to Jorhath, I had some very interesting conversa-

tion with many groups of people, particularly with some Miris, with whom I stopped at three or four different places. They resemble the Karens more than any people I have seen in the Brahmaputra valley. Their dress is precisely like the Karen, both males and females. They live in small villages in high raised houses like the Karens, but never stop more than a year or two in a place. If I should meet one of them in Burmah, I should take him instantly for a Karen. For the last two years, my heart has gone out more for this people than for any I have seen in A'sám. They are scattered along the banks of the river from Bishnatte up to Sadiyá, and some distance up the Dihing. They speak the language of the Abors, a numerous and powerful race inhabiting the high ranges of mountains on the north bank of the Brahmaputra, between Jorhath and Sadiyá. I distributed, during that trip, about 600 tracts, but falling ill at Rangpúr, or Sibagor, I could not give away so many as I otherwise should have done.

While at Rangpúr, I was introduced by our excellent friends, Capt. and Mrs. Hannay, to the adjutant of the regiment, Lieut. E. T. Dalton, a young gentleman from a noble family in Ireland, who kindly urged me to make his house my home while I was in the vicinity. On my being attacked with the fatal jungle fever, I received every possible kindness and attention from him as well as from Capt. Hannay and the excellent and skilful surgeon of the station. Although a stranger, I was treated like a brother. Lieut. Dalton would sit by my couch the whole of the night, watching every motion and anticipating every want; and he constantly exerted himself to the utmost to make me comfortable. Dr. Furnall was unwearied in his attentions, and to his skill and the kind attention I received, followed by the divine blessing, I owe my recovery.

The peculiar trials which have fallen to the lot of this mission, have been a source of deep and painful anxiety to the Board; and in this feeling, we doubt not, all who have been familiar with its progress, have sympathized. But we have reason to trust that fervent prayer has been heard, on its behalf, and that God is about to visit it with the tokens of his favor. The health of the missionaries was, by the latest accounts, unusually good, and their prospects of successful labor, very encouraging.

### Teloooons.

EXTRACTS FROM A LETTER OF MR. DAY, DATED NELLORE, MADRAS PRESIDENCY, FEB. 24, 1841.

#### *Review of the past year.*

Through undeserved mercy, I have been spared through another year with all my family, and am permitted again to address you from this side of the globe. The date of my last letter was January, 1840. In that, I mentioned my intention of removing immediately into the Telooogo country, (to Nellore;) and the fact that I should be obliged to build me a house, as there was no place suitable for our accommodation to be had for rent. According to that intimation, I removed with my family from Madras to this place in February, 1840.

On the 21st of March, we welcomed to Nellore, br. and sister Van Husen as fellow-laborers, to be associated with us in the arduous duties and responsibilities of this mission. Of that season we can truly say, it was one of joy and devout thanksgiving to God. Especially do we feel thankful when, looking abroad upon the immense field "white unto the harvest," all around us, we can turn to our dear brother and sister and reflect that here are two more laborers in the field, whose efforts we humbly trust will be crowned with success in turning many sinners from darkness to light. But because these have come, shall we be content and not ask for more? If we were not warranted by the Lord of the harvest to pray for more laborers, we might perhaps hold our peace, even though millions were perishing around us; but with His authority and approbation we first look up to Him, and then to you, dear fathers and brethren of the Board, to send forth more laborers into this portion of his vineyard.

On br. Van Husen's arrival, we remained together in the little house I had obtained for a few months, until the new house was sufficiently advanced to allow of our occupying it, which was not until the last of June.

#### *Providential escape—Native converts—Baptism—A candidate for the ministry.*

Owing to the state of our finances, I suspended the work on the house just as soon as it was possible to do so with safety to what had been done, and as it has since proved, even soon-

er, for during the last monsoon rains, after about a week of variable weather, and about a week of heavy rains, a section of the house, from not having been finished so as to shed the water thoroughly, came down with a terrible crash, injuring the wall on that side so badly, that we feared the whole roof (tiles) would soon follow. Through special mercy we all escaped with life. No less than five persons were under it within five minutes previous, and three were there at the time it began to fall—a native woman and my two little sons. The younger was caught up and borne away by the woman, and received only a gash on the head by a piece of brick—the older, in a most unaccountable manner, escaped unhurt, although when first we could see him, for the cloud of dust, he was standing on the ruins as if saved by a miracle. We all fled the house during the rest of the rains, (about ten days,) and lived in the little rooms, here called *godowns*, answering the purpose of our cellars or store rooms at home. Some gentlemen (Europeans) in the place, have come forward in a very liberal manner, and put sufficient funds (as donations to that object) into our hands to repair the whole of the damages, which were estimated at 500 rupees, (about \$250).

We had the happiness of welcoming one native Teloogoo convert, with his family, from a distant part of the country in July last. He has been a believer for about three years. He was “buried with Christ by baptism” in the river Pennair, that flows just north of this town, on the 27th of September, in presence of about 3000 of the inhabitants of the place, who came together to witness the solemnities of the occasion. It was a good day to us, who had long wished to see some of the Teloogoos turning to God. We have satisfactory evidence that he has indeed found the Savior and believed on him unto salvation; and we hope many others will, ere long, follow his example. His wife and son have forsaken Hinduism. For the former we at times hope—but still fear. We want to see those who follow Christ from among the heathen, such disciples that others may indeed “take knowledge of them that they have been with Jesus.”

We have worship every morning in the *zayat*, just in front of the house on the road side, where many of the natives have already heard enough of the

gospel to lead them to heaven if they would believe. On Sabbath, also, I am accustomed to preach at the same place. About 1000 portions of scripture, and 7000 tracts, have been distributed.

I have had in my family for more than a year, a young man named John M'Carthy, an Eurasian, or East Indian by birth. He was baptized in Maulmain, and was one of the members of the Madras church at its organization. This brother has manifested a sincere desire to labor in the cause of Christ among the heathen. He has good natural parts, and gives satisfactory evidence that God has laid on him the duty of preaching the gospel. He is now studying under br. Van Husen and myself, and will be prepared in some good degree within a year, to engage more directly in the great work.

*Native assistant—Condition of the church at Madras.*

Appavu Nallamutthu, the Tamil convert, baptized by me in Madras two years ago, still holds on his way in the service of the Divine Master. He gives us much satisfaction by his conduct and services in the mission. Since August, 1839, a portion of his time has been employed in tract distribution.

Mrs. Day, two years ago, took under her charge two little girls, one, the elder, almost entirely of native blood and an orphan; the other, an Eurasian, and having both parents living, but poor and the father intemperate. These are being brought up with a knowledge of both English and Teloogoo, and are taught to be industrious in all the duties of the house, sewing, &c. The elder of these has, for nearly a year, manifested much tenderness of conscience and now gives some pleasing evidence of having become a child of God. Yet we hope with trembling.

The church at Madras has suffered greatly since I left. My heart bleeds for the cause of our Lord there. Some of the most staunch members have either turned away, or joined other denominations. The church has not met for any religious purpose for many months. Br. Van Husen and myself have concluded it is the duty of one of us to visit Madras and see how matters are, and also to visit some other brethren farther south and west.

The route will embrace the station of br. James Mills, of whom the Board know something. He has been about

three years laboring (as a licentiate,) under the direction of a society at Madras, called "The Indian Mission Society." We think he ought to be ordained, and fully set apart to the ministry.

It is decided best for myself to make this tour, and I purpose taking br. M'Carthy with me, as it seems expedient in such a tour to have some one as a companion. Br. M'Carthy now speaks considerable Telooogo, and will be able, aside from the knowledge and experience he will acquire by this tour, to aid in distributing tracts and speaking to the people.

I expect to be absent about five or six weeks.

Another letter from Mr. Day, dated Madras, March 16, 1841, gives the result, in part, of his contemplated visit. We make the following extracts.

*Visit to Madras—State of the church.*

My letter of February informed you of the object of my visit here. My heart and my hands have been full since I came—my heart with sorrow, doubts, and fears—my hands with duties connected with my present circumstances. The church here is in a very unsatisfactory state. Of the members—some have turned to the world—some to other denominations. At present, scarcely more than half a dozen are left; and these have not met together for any religious purposes for several months past. I expected, when I left, that the little church would have hard struggling to maintain their existence. Still there being at that time one brother especially, who seemed to be somewhat able and steadfast, and who was acting as a kind of leader to the rest, when I was absent, there was reason to hope the little band would cling together and labor on, in the strength of the Lord, until some one should again be settled among them as a pastor. But it has been otherwise. Those who seemed to be strong, have failed and given up the church to fall into ruin. I am not greatly surprised at what I find here. Yet it is painful—exceedingly painful. I have now been in this vicinity nearly two weeks, endeavoring to arrange matters so as to enable the little band of brethren to walk together again, and hold on, hoping that God will send some one to reside at Madras and devote himself principally to the duties connected with the English de-

partment of our mission. But I fear it will not be possible for the church to keep up its visibility without a minister among them. Were there a church walking in fellowship and faithfulness, though not strong, br. Van Husen and myself would feel it our duty to correspond with them, and visit them as often as twice a year, to administer the ordinances, but I sadly fear even this cannot be done. It is a great grief to me, that in such a place, sustaining such important relations to our denomination and to the interests of the kingdom of Christ in so large a portion of the eastern hemisphere, the cause of truth should be so poorly sustained; and that the little church which had been formed there should be neglected and suffered to fall into decay, if not to become utterly extinct. Out of about fifty persons with whom I have had some personal acquaintance at and in the vicinity of Madras, most of whom—say except ten persons—came as Baptists from the other coast, (Burmah,) only five or six have continued steadfast, without joining some other denomination or opposing party. Many of them have gone back into the world. Some have been reclaimed, and are now maintaining a consistent walk. The above number does not include the church which once existed in H. M. 45th Regt., of some fifty persons, which, as a body, turned away from the truth and has since become extinct. Nor the large branch or church in H. M. 41st Regt., consisting of about the same number, which I visited in Bellary three years ago, and which has continued faithful as a body up to the last time I heard from them, in November last.

*Causes of Mr. Day's removal—Claims of Madras as a missionary station.*

During the year and a half I was in Madras, after the Baptist (Eng.) church was formed there, quite a goodly number who came over from Burmah were, as it were caught, and for a time taught and helped on their way; some of whom have gone to distant stations, and some have gone back to Burmah. But situated as I then was, alone, with all the care and burden of a new mission upon my hands, disheartened by the disappointments and delays in respect to other laborers coming to this mission,—my heart being devoted to the native work, and viewing that as the primary object of my being in this country, I found it impossi-

ble either to perform well what devolved upon me in both departments, or to bear up longer the burden that was crushing my spirits and my life down to the dust. All things prayerfully considered, although I *feared* what has since come upon the church here, only one of two things appeared possible to be done; either to relinquish the idea of being a Teloogoo missionary and devote my whole time and talents to the English department, and try to make something of it; or else, relinquishing my labors in English, to remove into the Teloogoo country, be a missionary to the heathen, and really commence our Teloogoo mission anew. The former, it is needless for me now to say, I could not under my circumstances do. The latter was the only alternative. I removed, and have since been entirely given up to the interests of the mission in the native department,—so much so, that until I now came to Madras, I had not preached a single sermon in English since I left Madras last year. I have, from many causes, been unable to do what seemed really desirable in the way of correspondence during the year. I trust, however, that God will help me, if my life is spared, to do far more writing, and preaching, (to the natives of course) and praying, this year, than I did last. I feel the need of a close walk with God; and of being divested of worldly cares, and of laboring more and more for souls. But though I do thus feel, and though I do thus labor, it can never accomplish what needs to be done in the English department in Madras. Neither br. Van Husen nor myself can feel it our duty to engage in this department, under existing circumstances, and yet we are both deeply impressed with the claims of Madras on our denomination. The circumstances I have mentioned above, speak for themselves. I might add, that there are now two other individuals who desire to be baptized, and quite probably I may baptize them ere I leave. Several others are almost convinced of their duty in this respect,—but what shall be done with them? The church is not in a proper situation to receive them. Probably some of those who are still steadfast, will ere long be turned away; and should any new ones be baptized, there is no hope of their walking consistently for a long time as insulated individuals without connexion with any body of christians.

*Committee of the Madras Bible Society—Translations.*

Another fact in our missionary history is, that the Madras Bible Society, auxiliary to the Br. and For. Bib. Soc., or rather the General Committee of that society, at their last meeting, which I happened to be here in time to attend, adopted a resolution similar to that of the parent society, in reference to translations and revisions,—requiring them to be in all cases, conformed to the principles of “the authorized English version.” Thus directing the *transfer*, and *forbidding* the translation of words relating to the ordinances, and requiring that wherever doubt or obscurity exists in the English version, the same should be perpetuated in the language into which the translation is made. This rule, as adopted by the committee, extends to revisions as well as to translations, and in accordance with it, in the revision of the Teloogoo scriptures, which has been for some time proceeding under their direction, the Greek words relating to the ordinance of baptism have been adopted, with Teloogoo terminations, which words, to a native, however intelligent, and however desirous of learning the truth, can have no meaning whatever. The resolution adopting this rule, was warmly discussed and strongly opposed at the meeting of the General Committee, but was finally carried. Some few stood out to the last, and when overruled, they resolved to enter their solemn protest.

A Dictionary of the Bible, in Tamil (the language of Madras, and of all south,) has just issued from the press, in which I am informed, the ordinance of baptism is at some length expounded, and is positively declared to be performed by sprinkling water upon the candidate.

From what has been already said,—and I might easily fill another sheet with important considerations on this subject,—the Board will see the importance of having a missionary at Madras. The relation which this position would sustain, not only to the Teloogoo mission, but to the whole of southern Hindustan,—to Burmah and to all the other missions in this quarter of the globe,—is worthy of serious consideration. A missionary in this place, though chiefly devoted to labours in the English department, would hold a near relation to the native field, and would acquire a know-

ledge of the Telooگو language, so far at least, as to be able to read it. But I know, from some experience, that it requires no small labor to sustain the duties of a Baptist minister in this place, even were he devoted wholly to the English department.

Undoubtedly the heathen have greater claims to our direct labors, than English and country-born nominal christians, and I am still fully of the opinion that I was two years ago, when I wrote to the Board on the subject; that if there be only one missionary on the coast, and he is considered as devoted to the Telooگوs, Madras is by no means the proper place for him. But circumstances are now changed. The Telooگو mission is commenced, and, I trust, is moving onward successfully. We have two missionaries, with their families; one native assistant; one East Indian, (M'Carthy) a fine youth who loves the cause much, and who is preparing, as we trust, for an efficient fellow-laborer; and another native convert, baptized in September last, who already does assist, though not as yet recognized in that capacity. If God spares us all, we shall hope to do something for his cause in the Telooگو field; and now, were another suitable man sent out, we should be quite willing to have him remain at Madras. We do earnestly entreat the Board, if possible, to send a man fitted for this place. We have every reason to believe, that were a Baptist minister at this station, God would greatly bless his labors, and honor him as the instrument, not only of converting sinners, but of leading other inquiring minds to a knowledge of the truth. Once more I unite my voice with that of my worthy colleague, in earnest entreaty to the Board,—forget not Madras,—forget not your Telooگو mission.

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EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED NELLORE, MARCH 13, 1841.

*Telooگو version of the scriptures.*

After alluding to the absence of Mr. Day, and to the object and probable results of his visit to Madras, Mr. Van Husen thus urges the importance of having one or more missionaries resident at that station.

A man is greatly needed in Madras, not merely for the English, but for the Telooگو department. Allow me par-

ticularly to call the attention of the Board to this subject. They are aware that Messrs. Gordon and Pritchett, London missionaries of Vizagapatam, previous to their death, translated the entire bible into Telooگو. The new testament, Genesis, twenty chapters of Exodus, and the Psalms, have been printed by the Madras Bible Society. The remaining portions of the old testament have been in the hands of the society twelve or fourteen years. It is due to the society, however, to state, that it has been embarrassed in its operations for want of means. That Messrs. Gordon and Pritchett's version should be perfect, could not reasonably be expected. The late Mr. Reed of Bellary, was engaged at the time of his death in revising this version. He died a few weeks since, and entered, we doubt not, into his rest. He was the only member of the Telooگو committee on revision thoroughly qualified for translation; and he in his revision of Matthew, which is all I have seen, has transferred the Greek terms relating to baptism with Telooگو terminations.\* In Mr. Pritchett's printed version of the new testament, *Snānamoo*, is used to indicate baptism,—a term that signifies bathing.† *Moonāhoo* (verb active,) signifies to dip, to immerse, to sink under a liquid, and is so used by the people. In view of these facts, your missionaries will feel an embarrassment in circulating the present versions. They cannot do so without feeling that a part of the word of God is withheld from this numerous and interesting people. The present seems to us an important crisis. The field will doubtless soon be occupied by others, as the missionaries both of the A. B. C. F. M. and of the London Missionary Society, have signified their intention of urging upon their respective Boards, the appointment of persons specially designated to the department of Telooگو translation. And from the specimen above given, the Board will readily perceive

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\* See remarks of Mr. Day in the preceding letter.

† Mr. Day says—"The word here used, is unknown to Telooگو writers or readers, except such as have lived since the days of scripture translation. It is a new-coined word, by some missionary in Tamil, and thence introduced into the Telooگو translation. *Moonāhoo*, and its corresponding verbal noun, have precisely the meaning of baptizein and baptisma, in Greek, and are the words which we uniformly use in designating the ordinance."

the consequence of having the work of translating the scriptures into the Teloo-goo language, left wholly in the hands of those who give to them such an interpretation, or of those who are bound by the rule adopted by the American, and the Br. and For. Bible Societies.

Must then your missionaries be subjected to the necessity of circulating versions that are made to conform implicitly to the present English version? Must they be content to continue on in their work, under the painful conviction, that a part of the word of God is concealed from these 8 or 10,000,000 of heathen among whom they labor? Or will the Board, the representatives of the denomination with which we have the honor to be connected, give to this people the whole bible faithfully translated? And if the latter, by whom shall it be done? We are willing to do what we can, but we feel that this work cannot be required of us. A man possessing the requisite qualifications should be sent to Madras. That place possesses ample facilities for the accomplishment of the work. Its relative position with respect to the A'sám, the Burman, Siamese, and especially the Teloo-goo mission,—its Teloo-goo population and its central location in reference to the great field of missionary effort in the east, are considerations which I am sure the Board will not overlook. May the God of all truth direct you, and render you instrumental in spreading the pure light of the gospel over the darkness of the heathen world. My health is very good, as is also Mrs. Van Husen's and that of our associates.

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#### Arracan.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED AKYAB, JAN. 18, 1841.

*Sickness in Mr. K's family—Cholera—Visit to Ramree, Sandoway, &c.—Preaching.*

Several circumstances prevent my writing the Board as fully as I could wish. I had intended doing so at the close of 1840, giving a pretty full account of the last year's labors, and its results, but this must be deferred for a time, if not altogether.

I have had no small amount of trials to grapple with during the past six months. All the family have been ill more or less, but our eldest child has been a great sufferer from fever and

other complaints, and has not yet entirely recovered. Moun-g Na Gau, our native assistant, has been near the grave again and again; and his wife not much better. Eight or ten of the converts have been ill with fever at a time, and the care of them all has devolved on me and Mrs. K. The latter part of October, I had an attack of cholera, which, in two hours' time, brought me to the threshold of the eternal world. The civil surgeon, Dr. Clarributt, came to me at the shortest notice, and hardly left me for two nights and two days. It pleased God to bless his assiduous care and medical treatment. An own brother could not have been more anxious and unsparing in his efforts. This attack of cholera on a constitution enfeebled by fever for three years, left me nearly as helpless as an infant. A voyage to sea was advised, and even an entire change, for one or two years, was regarded as the most judicious course. I finally procured a native boat and seven men and went down the coast, being absent, in all, fifty-one days. I visited Kyouk Phyou, Ramree, Sandoway, and a number of villages. We journeyed altogether between four and five hundred miles, with great benefit to my own health and that of all my family. The cholera has apparently thrown from my system that bilious habit which for a long time had been wearing out my life. I feel a glow of health such as I have not known in three years before, and can now labor without that oppressive sense of weariness which I have usually had.

It was not a small comfort to me to visit our dear friends in Ramree and Sandoway. I distributed about 4000 tracts in villages, and preached the gospel to many attentive assemblages of people. In obscure villages, I found persons who had on some former occasion heard more or less of the christian religion, and were eager to read and listen to the word of God. I cannot doubt but that truth is gaining ground, while idolatry, in the minds of multitudes, is being slowly, but certainly undermined.

#### *Persecution of the Karen christians.*

A report is every where in circulation, that the king of Ava has sent out an order, that all who have embraced the religion of Christ must recant or be beheaded; and that all "white books" must be burnt. How far this may be true, I am unable to say; but

that the king is capable of adopting such a course, and pursuing it to the utmost, no one acquainted with his character can doubt. At this moment the christian Karens are suffering imprisonment, torture, and fines. To flee from the country is impossible, unless they abandon their wives and children, so vigilantly are all the mountain passes guarded. Their sufferings demand our sympathy and our prayers. I cannot learn that the Burman converts in Ava and Rangoon are suffering. They are too few and too much lost in the crowd of a large city, to awaken attention. But not so with the Karens; they meet for worship in large assemblies, scattered among a great number of villages. Mr. Abbott, however, will give a full account of these things.

*Course of missionary labor—Converts and inquirers.*

My course of labors in this town are the same as when I wrote last. A few of our old inquirers have entirely fallen off, but then the better part are still inquirers, and a few cheer us with the hope that the truth finds a resting-place in their hearts. There are also many new visitors, and among them some who have been bitter opposers. All the principal priests call at the house and hear the truths of the gospel. None of them oppose, at least openly, and one recently confesses that he believes. Our assemblies are not uniform; 20 perhaps is the lowest number and 100 the highest, though very rarely there are more than 100. A few give evidence of a change of heart, and at times have been ready, apparently, for baptism, but still delay. We need a time of refreshing from the Lord's presence, to quicken our faith, to warm our hearts, and to clothe the word with divine power. We need to enter more vividly into the real condition of immortal souls, and to feel a just sense of our accountability. I should have mentioned the reception of a large box of testaments, parts of the new testament and tracts in Bengali and Hindostani, sent by Mr. Thomas from Calcutta. Old Ku-la-pa, a Mug assistant, preaches very well in Bengali. Several Mussulmen of very respectable standing in the town take pains to hear the gospel. Since my last, another of the disciples has gone to his rest. He died while I was absent, but the assistant, Ku-la-pa, in-

formed me that he died in a serene frame of mind.

In a few days, I intend visiting a number of villages in this district, where I have been invited, and where I hope to plead the Savior's cause before a great multitude. I shall also have an opportunity of distributing a few books and tracts to advantage.

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Karens.

EXTRACTS FROM A LETTER OF MR. BRAYTON, DATED TIGER-HEAD, TENASSERIM RIVER, JAN. 15, 1841.

The Mergui station, to which Mr. B. is attached, embraces seven or eight villages, scattered among the hills, and along the banks of the Tenasserim river. At most of these villages, native assistants and school teachers are stationed, and they are visited, usually, by the missionaries, during the dry season. Mr. Ingalls is devoted more particularly to the Burman, and Mr. Brayton to the Karen (Pgho) department. The latest published intelligence from this station is contained in the letters and journal of Mr Ingalls, in the March number of the Magazine.

*A Pgho chief—Favorable prospects—Influence of a Burman.*

In my last letter to the Board, I mentioned this place, and I will now give you an outline of what has been done among this class of people (the Pgho Karens) here.

Soon after my arrival in Mergui, the chief of all the Pghos on this river, called at my house and listened attentively to the truth. He appeared very anxious to have his children and others learn to read. He appeared so well, that our hopes were somewhat raised in respect to him and his people. But when the Burmans learned that he had been to my house, they spared no pains to turn his mind from the truth. And when we visited his place, the first of last dry season, we found a Burman priest living at his house. We soon found that this human deity had gained so much influence over the people, that it was useless for us to try to do anything while he remained among them.

At the close of the season, however, I again saw the chief in the city, and he requested me to send a man to his place to teach the children their own language. I felt it my duty to comply

with this request, and accordingly sent Kon-blon-pau, at the commencement of last rains. The first of November last, I came here, with Mrs. B. and spent about two weeks. We found that the children had been much averse to the idea of learning to read their *own* language. There are several causes operating to produce this aversion. It is something entirely *new*. Some are afraid; others are ashamed, &c. Besides, they universally connect the idea of learning to read with becoming Christians. Therefore to make up the mind to learn to read, and to be a disciple, is about the same thing. One young man, however, (the chief's son) had learned to read quite well. He then said he had made up his mind to become a Christian. A number of children told us, "We wish now to learn to read." The Burman priests have ceased calling, and even arrackpedlars now shun this place. One young man with a small family, said he wished to learn to read, and would build a zayat at his place, (a little above here) if I would send Kon-blon-pau there. One family, who had formerly heard the gospel from br. Mason, said they wished to be with the disciples and serve God. The state of things was such, that we felt it our duty to spend most of the season on this river. Accordingly, after making one tour to *Ka-mah-kah*, we returned to this place the first of this month. At an expense of about 20rs, I have put up a little place, where Mrs. B. is to remain and teach the children, while I go from place to place. Mrs. B's health is at present quite good.

Since our return, we find that the family mentioned above, do not appear quite as favorable as they did. Still, we do not give them up. The young man who has learned to read, also appears a little off. The chief himself is so much engaged for the English at the coal mines, that he has no time to attend to his soul. The Burmans are unceasing in their efforts to oppose the progress of truth here. The children say, "We are waiting for our parents." The parents say, "When all become Christians, we will."

Though our present prospect is not flattering, still we are not disheartened. Our hope is in God. But we feel the need of more humility, faith, and holiness. I mentioned before, that Kon-blon-pau had been stationed here as an assistant. I have now had an opportunity of witnessing the effect of

his influence, and am confident it has been decidedly favorable. Although no hopeful conversions have as yet appeared among the Pgho Karens on this river, still I think considerable has been gained in favor of the truth.

In our visit to *Ka-mah-kah*, we found the little band of brethren there, though in the midst of wolves, apparently strong in the faith. We spent about three weeks in that region, but found the people very strongly attached to their old customs and the Burman religion. At the close of the rains, Tondee and his family came to this place. Here I had the pleasure of baptising two of his daughters, which make the whole of his family that have been baptised, except one little girl. These, with one convert from Maulmain, make the *Ka-mah-kah* church at present number thirteen.

It will probably be my duty, as soon as another rainy season, to commence the translation of the new testament in Pgho Karen. I say *commence*, for, though we have Matthew now in print, yet, as it was only translated by a native from Sgau to Pgho, it needs so much revising, as to require nearly as great an amount of labor, as it would, to take it in the commencement.

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### Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED EDINBURGH, (SCOTLAND,) JULY 20, 1841.

*Intelligence from Denmark—State of the church in Hamburg—Baptists in Pomerania.*

I hasten to transmit to you the two enclosed letters from our beloved brethren at Copenhagen, from which the Board and our churches in the United States may learn the prospects of the infant cause in Denmark. I hope it will rouse them all to fervent prayer at a throne of grace on their behalf, and also, that it will induce the Board to send some faithful man to plead the cause of these oppressed followers of Christ. Ecclesiastical and civil power are united, and are using their utmost efforts to suppress the truth. Let us bless God for the uncommon degree of holy submission and fortitude which our suffering brethren manifest, and let us confide in our faithful God, that the victory will ultimately fall on the side of his persecuted saints.

The cause is prospering at Hamburg, and I am hasting to return. God is opening unexpected doors for us. One of our brethren has, on his travels in Pomerania, met a number of converts, who, without coming in contact with any Baptists, or knowing anything of their sentiments, have imbibed their views and introduced believer's baptism among themselves. These will demand our early attention, and I design visiting them on my intended tour to Memel. I have succeeded here in getting a remonstrance drawn up, to be presented to the king of Denmark, on behalf of our brethren. I hope it will be signed by influential men of all parties. I have also interested the Baptist churches for our tract operations, but after all, we still look to America for greater assistance.

Let us, dear brethren, still share an interest in your prayers: We trust the Board will continue to render us all the assistance in their power in carrying forward the great work in Germany and Denmark. The Lord Jesus grant to all of us a greater degree of spiritual enjoyment in him, and holy love will then constrain us to live entirely to his glory.

The following are extracts from the letters referred to. The first is from Adolph Münster, the younger of the two brothers, to Mr. O., dated Prison Copenhagen, June 22d, 1841.

It is termed a suffering that my body is retained within these locked doors and barred windows, but we forget that the Lord can make his way through all these. Five weeks have transpired since I was locked up here, and yet at this moment it is as if only so many days had passed. But you must not conclude from this, that I am always in the spirit of God. Alas! I am too far from that, for I have brought my flesh and blood hither, and of a truth, Satan is here also. But the spirit of Him who vanquished sin, death and hell is here, and when a conflict ensues between these two spirits, over a sinner who in the councils of wisdom and God's free grace was chosen before the foundation of the world to be an heir of eternal life, then we need not entertain a moment's doubt on whose side the ultimate victory will be, for he is faithful and true who has called, and justified, and saved us.

The second letter is from Peter Münster, first pastor of the Baptist church in Copenhagen, to Mr. O. and is dated Criminal Prison, June 26, 1841.

We have received with hearty thanks to our God and Father, the assistance you sent us through our brother Köbner. Assistance in time of necessity is doubly valuable; we, therefore, tender you our thanks, dear brother, and implore for you and yours, the blessing of the Lord for body and soul. And as our Lord does not leave unrewarded the cup of cold water given to one of his disciples, your reward of grace will not fail, for here is more than this.

*Prospects of the trial—New measures of persecution.*

The prospects of our criminal process are not very bright. It is not likely to be brought soon to an issue; as the result of the examination of my brother and br. Ryding is not yet transmitted to the court; and they will wait till this be done, in order to give a decision for all.

Severe measures are now employed against the parents in the church who refuse to have their children baptised in the state church. If after the legally appointed time, they refuse to bring them forward, they are to pay for the first eight days, *ten dollars*, (about 11s sterling,) and for every following week, double, as long as they possess any property, after which, they are to be punished in their persons.

The punishments which our prosecutor (the Court of Chancery) demands, are so unexampled in severity, that even the men of the world revolt at it.

The different orders of the ecclesiastics, and consequently the government, being against us, it will not be in the power of our judges, with their best intentions, to let us go altogether free. They will at least condemn us to the payment of a small sum and the costs, should we escape the house of correction and consequent banishment from our country,—both of which the Court of Chancery demands. And as our long confinement disables us from paying any money, nothing remains but to continue in prison till it be thus discharged. This will also cut us off for a long time from our efforts in the service of our Lord, who has so strong a claim upon the ability and willingness which he has himself imparted. Confident of your sympathy, and that of all God's people, I do not hesitate to communicate to you intelligence which, to the eye of human foresight, appears so dejecting; in order that your and their hearts and hands may be lifted up to the throne of God, in supplication, that

he would in infinite compassion cause this trial to eventuate in good; and that he would give us grace and strength, in humility, meekness and love, to fight the good fight, to run the race with patience, and to keep the faith he has given us.

The Lord is still sufficient to accomplish the word spoken by the prophet, "Not by might nor by power, but by my Spirit, saith the Lord." "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain," and "he shall bring forth the topstone thereof, with shouting, crying grace, grace unto it!"

Yes, dear brother, these tribulations are, for weak little children as we are, severe indeed; but what are they compared with the martyrdom of those first heroes of the cross, who in the midst of the most appalling sufferings, and whilst dying by the most ignominious deaths, praised the Lord who shewed them his glory, and comforted them by his precious promises? May the Lord grant us strength to go and do likewise, if it should be his holy will. His will be done. Amen.

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### Greece.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED CORFU, IONIAN ISLANDS, JUNE 23, 1841.

*Arrival of missionaries—Health of Mr. Love—Apostolos—State of things at Patras.*

On the afternoon of the 18th inst. we had the great pleasure of giving to our beloved brother and sister, Mr. and Mrs. Buel, the land of welcome to Greece. We wish in this event, to record the goodness and mercy of a covenant-keeping God.

In view of the affectionate concern, the sympathy and prayers of which this mission has been made the subject, by our beloved brethren and christian friends in America, we will only say that *we have felt deeply.*

I am still the subject of the spasmodic affection at its intervals of forty-two days; but it is in so light a form, that we are confidently hoping a speedy return to a comfortable measure of bodily vigor. Truly, our God is a prayer-hearing God. For some months the spasms have been unattended with either vomiting, fainting, or the loss of blood; and every succeeding turn has been less severe than the preceding.

We have learned not to be too sanguine, but certainly the fine climate of Corfu; the very healthy and comfortable location which we have succeeded in obtaining; and the measure of health I already enjoy, give us much ground for hope. I have not been so strong during the last two years as at present.

Demetrius (the Greek noticed in my last, as being in an interesting state of mind) gives us increasing encouragement. Great efforts have been made on the part of infidels, to destroy him; and for a while he seemed to be on the verge of the fearful abyss. But sovereign grace appears now to be triumphing, and we hope he will one day take a bold and decisive stand for Christ. He is constant in his attendance at worship during the whole Sabbath, and sometimes on other days of the week. But living nearly three miles from town, he is unable to enjoy the benefits of daily instruction, as was the case with Apostolos.

Apostolos is in Patras, where he stands a faithful witness for the truth. His wayward son had gone before him, and the father was full of solicitude to make another effort, in order, if possible, to seek and save the lost. In addition to this, Apostolos was a stranger in Corfu, and they ceased not to accuse him of having been *bought* away from the Greek church. He determined, therefore, on going to Patmos, and engaging again in the business of his trade, that he might, by gaining his subsistence with his own hands, remove the occasion for the scandal brought on his pious labors. But his poor son he has not been able to find; he had gone, no one knows where, before the father's arrival.

Our beloved brother reports six of his countrymen at Patras as in a state of interesting inquiry. It is known throughout free Greece, that Apostolos has been baptised; yet he says, that "no one who knows his principles accuses him of having departed from the commands of the new testament,"—that "twelve or fifteen persons call daily to inquire about the character of the missionaries and the missionary society of the Baptists—whether they are Luther-Calvinists, Protestants, Free Masons,\* or what." Apostolos answers, "that of Free Masons, Prot-

\* A term of reproach that was very common at Syra, at the time of the persecution of the missionaries there, in the year 1836.

estants, and Luther-Calvinists, he knows nothing—that Baptists are a people of no creed of christianity but the new testament; that they neither add to, nor take from, the new testament; that they worship God through Jesus Christ, according to the new testament; that in every thing they strive to do what every christian ought to do, namely, to conform their lives to the spirit and teaching of the new testament; but that they are called *Baptists*, because in performing the rite of baptism, they *immerse*, instead of *sprinkle*.”

Apostolos devotes every Saturday to the work of distributing the scriptures and tracts. His long experience renders him very efficient in this labor.

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EXTRACTS FROM A LETTER OF MRS. H. E. DICKSON, DATED CORFU, JUNE 23, 1841.

After a visit of nearly a year to Scotland, her native land, Mrs. Dickson again joined the mission at Corfu in April last, from whence she thus writes :

*Convictions of duty—Return to Corfu.*

I have great pleasure in again addressing you from Corfu, the interesting scene of my former labors,—now rendered doubly interesting to me from the conviction that God has, by his special providence, brought me back to this place, and has opened to me an unexpected door of usefulness. I am satisfied, from long experience, that teaching the young is my peculiar post. I am happier in this department of labor than in any other, as I can sooner have an influence over the mind by teaching, than I could possibly have by occasional intercourse, however faithfully its opportunities might be improved. From these considerations I was very anxious, while in England, to know what the Lord would have me to do. I was encouraged to hope that he would graciously vouchsafe his directing mercy to me, as I was conscious of no wish but to follow the indications of his providence. In this state of mind, Mr. Love's acceptable letter, containing proposals regarding the government school in Corfu, found me. Although a government school is by no means the sphere I would have chosen for myself, knowing as I did, the disadvantages under which I formerly labored, yet it appeared to us that with the new arrangements proposed to be made in the school, and under a new Governor, I might have gone on with

more comfort and less embarrassment than before. At any rate, I felt it to be my duty to return to Corfu immediately, and with a joyful heart I bade my country and my friends adieu, without a single wish ever to revisit them, except, indeed, as it regards my son, and he is so comfortably situated that I have no anxiety regarding him. I believe God will fulfil his promise as the helper of the fatherless in his case.

*An interesting meeting—Former associations renewed.*

I reached Corfu on the 18th of April, and received a most cordial welcome from Mr. and Mrs. Love. Other friends soon called, and among these were two dear young ladies who had belonged to my bible-class, and whose hearts we trust the Lord has opened to attend to the things which had been spoken. I was delighted to see the progress they had made in religious things. With deep interest and much anxiety I had watched over the first opening of their hearts to God. I had seen the silent tear, and heard the suppressed sigh, but I was scarcely prepared to see, after the absence of a few months, such a development of character, such strength of christian principle, and such a resolution to follow the Savior, in a place where all is dissipation, vanity and show. I thanked God and blessed the conduct of his grace, which had brought our dear friends, Mr. and Mrs. Love here, under whose fostering care these tender lambs had been nourished and fed. I had no sooner arrived, than I was asked by both these young friends, if I would meet with them again as I used to do, and explain to them the scriptures? Miss P. said “These meetings I will never forget.” It was with feelings of no common interest, that I commenced again a bible class for young persons, composed chiefly of those who had regularly attended before I left Corfu. Besides this class, I have another for the scholars of the school. Of this school, I ought to say a few words.

*Government school—Objections—New school commenced.*

I had come to Corfu with the view of being engaged in the government school; but God, in his wisdom, and, I trust, in mercy too, purposed otherwise. And although this was brought about in a somewhat unexpected manner, it was no less his work, and will, we trust, issue in his praise. On my arri-

val here, I was told by Mr. Lowndes that there existed serious objections to my being employed in the government school. I expressed my surprise, and wished to know the reasons for these objections. I afterwards learned from Lady Douglas, the wife of the Governor, and others, that being connected with the baptist missionaries, and being myself a baptist, formed the chief objection. It was sneeringly said in regard to me, "Give her a bible, and set her down with a class of girls before her; she will do for that, but we do not want a teacher of that kind." Yes, thanks to my heavenly Father, this is the employment my soul delights in, and I rejoiced in being counted worthy to suffer any thing for the blessed truth of the gospel. It is a small matter to have our names cast out as evil, for our adherence to his cause. May we be enabled to walk worthy of such a high and honorable vocation! I was thus happily set free from all trammels in giving religious instruction, and readily and with pleasure entered into Mr. Love's proposal of opening a school without delay in his house. This proposal was well received by a number of the parents of my former pupils, and in fifteen days after my arrival, I commenced with six scholars. These have now increased to fifteen, and the prospect of success and usefulness opens wide and fair before us. I hope in my next, to be able to give an encouraging account of this small beginning. In the mean time, permit me to express a hope that the Board will take into their kind and prayerful consideration the proposal Mr. Love is making, to have an institution for orphan and destitute children in Corfu.\* We cannot but think that the whole of this plan will commend itself, and draw forth the sympathies and approbation of the Board, and secure a favorable answer. If so, it will be my privilege to devote myself with affectionate interest to promote its well-being in every possible way. I am now quite well in health, and much improved by my visit home. I seem to have returned to my work with renewed energy, and some sweet desires to live more to the honor of Him, who has so graciously condescended to employ me in his blessed cause. We have all been delighted at the arrival of Mr. and Mrs. Buel, and consid-

er it an evidence that prayer has been heard, and that God has designs of mercy to this people.

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### France.

EXTRACTS FROM A LETTER OF MR. WILLARD, DATED DOUAI, AUG. 10, 1841.

*Missionary tour—New church constituted—Persecution at Meux—Baptisms.*

Since my last letter dated June 3d,\* I have visited St. Waast and Viesly. At the former village lives our brother Demoulin—at the latter, several persons who have been baptised upon a profession of faith in Christ. The number in the two villages is ten, who are duly organized into a church, standing firmly on the foundation of the apostles. Several of those persons were converted and baptised during the past winter and spring. As is common in this country, persecution is their portion.

I have lately returned from a visit to Mr. Foulbœuf. I found the brethren firm in the faith, and as consistent in their walk as persons could well be, who are just emerging from the errors and superstitions of popery. Mr. F. baptised three persons while I was with him, and he has baptised two others since my return. He resides now at Meux, a short distance from Rivecourt, his former residence. The mayor of Meux has forbidden him to hold meetings at any place in the village, and even to go to the houses of his friends, or to receive them at his house; but this last prohibition is an excess of power, and will not be regarded. The inhabitants of Meux are highly displeased with this intolerance. The *garde champêtre* says that if he is sent to Foulbœuf's he will shut his eyes. We went one evening to baptise a shepherd and his wife, residing in a hamlet whose inhabitants are hostile. We arrived at 9 o'clock in the evening, and walked in silence, lest our arrival being known, the people should make a tumult. We were obliged, the evening previous, to leave the territory of Meux to baptise a person. But no matter; the work of the Lord cannot be hindered.

Not far from the middle of last month I received the visit of Thieffry

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\* The letter of Mr. L. containing this proposal, has not been received.

\* See last number of the Magazine, p. 290.

and Dujardin. There is nothing peculiarly interesting in their field of operations; all stand firm at Rûme and Baisieux. Mr. Marzials is abroad—he has threatened to visit Lannoy on his return, but I hardly think he will. May the Lord defend our brethren!

*Tract distribution—Political prospects.*

One fact not to be lost sight of in the estimate of our labors in this department, is, that the amount of distribution bears no proportion to the time employed, if we reckon the reading, explaining, &c.; as well as the system of lending tracts. If we adopted the manner of some, to scatter our tracts in the highways and streets, we could easily dispose of some thousands of dollars yearly. Our uniform object is, to put tracts, as far as possible, into the hands of those only who will read them. We wish to do good with them, not so much by a great, as by a judicious distribution. We print no tracts, and circulate none, with the Society's appropriation, which the society itself has not approved.

It appears from recent events that tranquility cannot long be expected in France. The late publication of the letters of Louis Phillippe, and his failure in the prosecution of the editor who published them, have produced quite a sensation. It would seem impossible that the present state of things should continue. We have this to comfort us, that being remote from the capital, where revolutions are made of late years, we shall not be likely to feel the shock, if one occurs; and whatever may be the event, we shall not probably be worse off, in point of religious liberty, than we are now.

I am happy to state that Mrs. Willard's health is a little improved, since I wrote last. But we have had a most disagreeable summer, and so little fair weather, that we can scarcely go out once in a fortnight. Winter is at hand—what it may bring us we know not. Pray for us.

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**Tuscaroras.**

The remnant of this tribe continue to reside on their lands in New York State, near the town of Lewiston, Niagara county. Their number is about 300, all of whom, it is understood, are Christians either real or nominal, i. e., there are no pagans among them. A mission station has been sustained among them for many years,

and there is now a baptist church consisting of some 20 or 30 members, under the care of the N. Y. State Baptist Convention. James N. Cusick, the writer of the subjoined letter, is a son of the celebrated chief whose name and character are much distinguished in the annals of his tribe. He has been for several years a professor of religion, and for three years, an ordained minister. He has maintained an irreproachable christian character, and has a high reputation among his people, for piety, intelligence, energy of character, and powerful eloquence in his native language.

*My beloved white brethren:*

Having a short opportunity to write you a few lines: I feel moved with compassion towards the sons of the forest who reside in the far west, that is, the Pawnee tribe, about six thousand souls, who sit in darkness and the shadow of death. I am enlisted [in feeling] to go preach to them the everlasting gospel. O! when I consider what is the riches of the gospel of our Lord Jesus Christ, who died for sinners, I want to see that the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and that he shall reign forever and ever. Although I am a missionary to my people, yet they are too few in number; I want to go where is the most labor in the Lord's vineyard. The Board of the Convention might send another missionary to take my place here, while I was gone. I want to stay with this people for two years and learn their language; let my family remain here in this state; you will take care of them. I will eat with them [the Pawnees] some buffalo meat, you may [furnish] clothes for me, enough to live; and no more I ask for this. I want to go there by the next spring, if the Lord favor and bless my labors. And now, my brethren, let you consider among yourselves and think over, and make a proposition before the Board of the Foreign Mission Society. Believe me, this is my feeling; "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world." I believe this; the Lord will be with me alway, even unto the end.

From your unworthy  
brother in Christ,  
JAMES N. CUSICK.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### WESTERN AFRICA.

From the annual report of this mission, closing with the year 1840, we make the following extracts.

#### *Openings for 100 missionaries.*

That part of the coast adjoining to this, and commonly denominated the Ivory Coast, commencing within twenty miles of Cape Palmas and extending to the distance of four hundred miles, embraces an immense population. The number of inhabitants along this part of the coast, inclusive of such as would be rendered accessible to the missionary by means of the various rivers which intersect it, would probably exceed one million. This part of the coast is healthful and has never at any time, except to a very limited degree, been disturbed by the slave trade; and the consequence is that the people, as a general thing, are comparatively harmless and inoffensive in their intercourse with white men, are enterprising and industrious, compared with other parts of Africa, while the whole of the country is immensely populous. The towns bordering on this part of the coast are some of the most populous on the seashore of Western Africa; and if we may judge of the industry, enterprise and wealth of the inhabitants by the amount of their exports in ivory, gold-dust, and palm-oil, there is no part of the coast which excels them in these particulars. And of this country, so interesting in itself and so inviting to missionary enterprise, it may be said, we believe with the utmost truth, that its soil has never yet been trod by the foot even of one solitary missionary.

The vast and powerful kingdoms of Central Africa are about to be laid open to missionary enterprise under circumstances of a peculiarly interesting character. We know of no feature in the age in which we live, more cheering to the hearts of the people of God, and likely to be productive of more solid and lasting good to the miserable inhabitants of Africa, than the fact, that one of the greatest christian nations on earth, should, at this moment, be engaged in laying open the heart of Africa, heretofore almost entirely closed up, and inviting the heralds of the cross to co-operate with her in disseminating education, civilization, and religion among her benighted inhabitants. If the event is not hailed with the

most enthusiastic gratitude on the part of the christian church, then we have altogether overrated her spirit and enterprise. If we have not misunderstood the nature of the enterprise proposed by the philanthropists of Great Britain, the design is not only to render the country accessible to the missionary, but, at the same time, to extend to him all the facilities and protection which will be needed, especially at the outset, for the prosecution of his undertaking.

The field thus to be laid open will afford ample scope for the uninterrupted and most extended efforts to every missionary association in existence. We are aware of measures already commenced by three different missionary associations to occupy some part of this vast and interesting country.

The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin. Diversified and magnificent as are the various schemes which have already been, and which are soon to be put in operation for the redemption of Africa, we seriously fear that millions of the present and the following generations must perish in their superstition and heathenism.

#### *Dangers of the climate overrated.*

We are aware that many of our brethren in America are restrained from coming to Africa from a dread of its pestilential climate. We have only a summary remark to make on this point. We believe that the dangers of the climate to foreigners is greatly exaggerated in the minds of many, and that many who are prevented from coming here by this feeling, would, were they here only a few months, regard the matter in a new light, and would find, as a general thing, they would be able, with the blessing of God, to perform as much labor, and do as much good, perhaps, as in any other part of the world. No difficulty has been experienced in Great Britain in procuring white men to man four steam-boats destined, during the year, to explore the Niger; and cannot two or three missionaries be induced to follow them to examine the country for themselves? Merchants can locate themselves upon almost any part of the coast for the purpose of accumulating riches; will not the missionary take his

place by the side of the merchant for the purpose of communicating to the inhabitants the infinitely greater riches of the gospel of Jesus Christ?

The opinion is entertained in some parts of America that northern men are not constitutionally suited to the country, and this opinion probably originated in Africa. But experience, so far as it goes, shows that such is not the case, and that northern men become acclimated as soon, and with as little danger, as those from the more southern sections of the country.

We conclude this report by expressing the ardent and prayerful hope that the time is not far distant when our hearts will be cheered by large accessions to our present number, and that many, very many benighted Africans will be made to rejoice at the glad tidings which they shall hear.—*Missionary Herald*.

#### BOMBAY.

The following account of a heathen benevolent institution, is from the journal of Mr. Allen, missionary to the Mahrattas. Let the reader contrast this with the benign influence of Christianity, and learn to set a higher value upon the blessings of the gospel. The account is contained in the August number of the *Missionary Herald*, and in reference to it the editor remarks, "It has been said that paganism never erected a hospital. This is not quite true. Here we have the results of its forth-putting in that direction, described by an eye-witness."

#### *A new institution—Heathen benevolence.*

August 17. To-day, as I was passing near a native institution called the *Pinjera pole*, I went into the enclosure for a few minutes. This institution, if such it can be called, was commenced some years ago by a rich native merchant of the Jaina religion. He expended a large sum of money, (report says more than \$100,000) in purchasing the ground and erecting the buildings, which are to be permanently devoted to the objects of the institution.

The Jainas are heretics in the opinion of all Hindoos who follow the brahminical system. They are numerous in Bombay, and some of them are very wealthy. They are mostly from Guzrat and other north-western parts of India, and they seldom understand the Mahratta language. They never eat flesh of any kind, and it is contrary to their principles to destroy animal life for any purpose whatever. They regard the preservation of the lives of animals as meritorious, and it was for this purpose that this institution was established, and is supported. Here horses, which have be-

come useless from age or any other cause, are received and supplied with whatever they need as long as they live. The number thus supported varies from fifty to a hundred. Oxen and cows are also supported. The number now here is 175. The government, to prevent the increase of dogs which have no owners, give a small reward for any that may be killed in the streets for a short time twice a year. The proprietors and patrons of this establishment, to prevent dogs from being killed, give a small reward for all that are brought here, and they are kept and fed in a building and yard expressly appropriated for this use. The number now here exceeds 200. There are also cats, monkeys, and various kinds of animals and reptiles, all well supported. It is a rule of the institution to receive every kind of animal that is brought here. I inquired what was the general expense of the establishment, and was told that the present expenses are 3,000 rupees per month, or 100 rupees per day. A rupee is nearly half a dollar, so the yearly expense is more than \$16,000, all for the preservation of useless animals, and in a city where thousands of human beings are suffering for want of the necessaries of life. Nor is this all. The people who give their money so liberally for this institution do it in the deluded opinion that they are performing a work of merit, a work which will secure for them future happiness. Such is the religion of some of the most intelligent, wealthy and enterprising natives of Bombay. How much do such people need the gospel, and how great is the change which it is designed to produce!

#### SOUTHERN INDIA.

Mr. Lawrence, writing from the station at Dindigul, province of Mysore, thus describes

#### *A ceremonious visit.*

The great gooroo or priest from Mysore sent his message this morning, expressing a wish to call upon us. He came after one or two hours, mounted on an elephant, seated in a howdah, which was covered with silver, as he would have it, probably a kind of tin foil, and a large umbrella over his head, himself a short, thick-set, ordinary-looking person, having a cap sitting close to his head, inwrought with gold, and adorned with beads, or perhaps precious stones, and topped with a golden bulb. This elephant was preceded by an English fife and two or three drums, and followed by another elephant, on which were two huge native drums and as many persons making sad discord. The throng attracted by such a pageant, was quite numerous.

When the gooroo dismounted, the elephant settled back so as to bring his dignified freight some two or three feet nearer the ground, and then his ear, shoulder, and knee formed the ladder of descent. The priest then came into the room with a broad metal plate of fruit, and three or four lotus flowers (a large species of the water-lily, but of a beautiful pink color,) after presenting which he took a chair. Some time was consumed to very little purpose, unless it be of importance to talk much of the favor of great men, and thus show one's own importance. I called in the children as soon as I could, and allowed them to repeat some of their lessons, and he heard the account of the creation, the story of Adam and Eve, and the like, for a few minutes. He was slipping through his fingers nearly all the time, a string of the sacred beads, one by one, and muttering over to himself his orisons. The beads were beautifully trimmed with silver. When I inquired into the advantages of such unceasing ceremony, he gave me to understand it was an act of piety, and he seemed to wish I would not notice it. I said some of his own people had declared the vanity of such acts, and quoted the verse, "How many incantations in vain have I uttered and finished. Again, how many," etc. which evidently made him uneasy. I gave him some of my views of the duty of a priest or teacher, and signified that in my opinion it would be the greater charity for him to go back to the king of Mysore, (from whose territory and under whose patronage he roams,) and establish schools, introduce such books as those from which the children had been reciting, etc.; but as that would be a work, and not a display, it did not strike him favorably. When I spoke of salvation by Christ Jesus, and him alone, he replied, "Christians too worship images," and stretching out both arms as far as he could, pointed with his fingers to the centre of the hands where our Savior's were pierced, and said, "Such is their worship at Pondicherry;" and reclining his head, as if through languor and fainting, he gave a most melancholy caricature of what may be supposed to have been the agonized appearance of the Lord of Glory, when he hung bleeding and dying upon the cross. I said that christianity required an entire renunciation of all idolatry, and that persons who could make an idolatrous display of the scenes of Calvary could not even be called Christians. He spent perhaps an hour and took leave, going off with the jargon of good music spoiled by the great tomtoms, and leaving behind his herald, to speak of the gifts that great men had made

him. I gave him a copy of the Psalms of David, assuring him it was one of the best of all gifts. After this herald had gone out, he summoned resolution enough to send back a request by another for wine or brandy "for a sick elephant." But as both the elephants had been to see me, and had just left in good spirits, I declined, and the man went off.—*Ibid.*

#### SYRIA AND THE HOLY LAND.

From the general letter of the Mission, dated Beyroot, 24th April, 1841, we copy the following paragraph relating to

#### *New stations—Bethlehem—Jerusalem.*

Another inviting field to which our attention has been called is Bethlehem. The brethren at Jerusalem, and indeed all of us are persuaded that the time has come when something ought to be done for the inhabitants of that ancient town, the birth-place of David and of David's Son and Lord. And we have unanimously recommended that one of the missionaries at Jerusalem fix his residence there, though not with a view of making it an independent station. Apart from the reasons stated in another place, in favor of Bethlehem as a place of resort during the summer heats, it is proper to state here that the village contains a population of about three thousand souls, almost all of whom are Christians of the Greek and Latin churches. The Bethlehemites are a bold, enterprising, hardy set of men, who, if brought under the power of the gospel, would be likely to bear persecution with a fearless spirit; and as they are acquainted with the people in all parts of the mountains of Jerusalem and Hebron, they may become very efficient helpers in the missionary work. A mile or two west of Bethlehem is Beit Jalah, another christian village, nearly as large; and a third village, whose inhabitants are also Christians, lies within half an hour's walk on the east. These three villages contain together a population about as large as the christian population of Jerusalem; and they are so situated that a missionary living at Bethlehem could easily and frequently visit the other two places, with very little loss of time. With many of the people of these villages the brethren have long been acquainted. They are very friendly; some of them often attend our service at Jerusalem; they receive and read our books; and have many times earnestly requested that schools might be opened in their villages. And schools in each of the three places could be established and easily and efficiently superintended by a missionary residing in Bethlehem. Moreover, the Bethle-

hemites are exceedingly desirous to have one of our missionaries reside among them. And there is reason to believe that a congregation could be immediately gathered, larger than that which exists at Jerusalem.

Writing from Jerusalem 11th of May, Mr Whiting mentions that the political affairs of the country were unquiet. The Turkish rulers were oppressive and inefficient, and not likely to carry on the government successfully for a long time.

## SMYRNA.

Mr. Temple writes June 19th,—There are many most encouraging evidences in this part of Turkey that the Lord has actually begun his good work in the conversion of a considerable number of precious souls among the Armenians. I have seen and heard more within the last year, indicating the actual presence of the blessed Spirit of Grace, than in the nineteen preceding years of my sojourn in this part of the world. The work of the Lord is begun. I trust it will go on with power.

On the 17th June, Messrs. Smith, Homes, and Peabody, with their wives, arrived at Smyrna, and as the steamer for Beyroot was ready, Mr. and Mrs. Smith embarked the next day for that place. All were in good health.

## CONSTANTINOPLE.

Mr Dwight writes 15th June—

We are on the eve of great events here. There is now, among the Armenians especially, not only a prevalent spirit of inquiry after the truth, but also a thirsting for deliverance from the shackles of past generations. A mighty battle will soon be fought between the enemies and friends of light and liberty of conscience.

The indications of a thorough reformation among the Armenians are as promising as ever. Lately we have heard of thirty-five individuals of this nation, in a village beyond Nicomedia, who have become enlightened, and are studying the Scripture as their only guide. This work was commenced through the reading of some of our books, which Mr. Hamlin and myself sent there from Nicomedia last year by the hands of a man who called upon us from that village, and who has become, we hope, a renewed man. His influence there has been important. He comes frequently to Constantinople on business, being a merchant, and while here he attends my meetings, and has always much intercourse with us; and then he goes back to his village and relates the wonderful things he has seen and heard. Mr Hamlin's school, which was disbanded, is now filling up. There is an

appearance of an out-break of opposition here every now and then, but the Lord restrains the enemy, and our friends were never so bold and determined as at present.

## Presbyterian Board of For. Missions.

## ALLAHABAD.

*Notices of the Mela or Fair.*

The following spirited description of this noted festival is from the pen of Rev. J. Wilson. The *prayuga*, at the confluence of the Jumna with the river Ganges, is considered one of the holiest places for bathing and other acts of worship, among the Hindus, and attracts immense crowds of pilgrims annually.

Just out of the dust, and with the din of the multitude still sounding in my ears, I sit down to give you an account of the mela which is now current and drawing to a close here. The present being a year of no especial note, I think the crowd was not quite so numerous as last year. The only means of judging was this, the multitude seemed to move with rather more ease over this immense plain. Last year the crowd was so dense that one could scarcely go in any direction except as the crowd moved "en masse." This year it seemed more practicable for each to go where he wished, without moving with the torrent. But there are no data available by which to approximate the probable number. It were about as easy to count the individuals in a thousand "swarms of bees" all mingled together.

The different sects of Nágas and Nánák Sháhís, &c. were not here this year. They are moving in their six year circuits, and consequently visit some other place this year. The common Gosains, Jogis, Bramacháris, &c. were here in their full measure. A few of them sought notoriety, one by standing on the back of his neck and his elbows, with his feet upwards, his legs twined around each other in a grotesque form. Another stood on his head and his elbows, with his feet projecting straight upwards at full length. From his inverted position, his bowels had fallen down into his chest, which was considerably projected, and his waist as small as the picture of Death in the Primeis. A third, the most revolting sight of all, had, by force of practice, taught his knee joints to project backwards, like the hinder legs of a dog or a horse. He walked "all fours," without putting himself in the attitude of a man. He was naked, except a string and

a very small shred of cloth around his waist. His body was smeared with manure and ashes, his hair clotted with the same, and the "Tilluk," or mark of various colored paints, in his forehead, the badge of his caste. Thus he went stalking about through the immense crowd, like an animal that belonged to no order of creation.

Scores of pandits or religious teachers, as usual, had their wooden platforms erected near the spot where the people bathed. Each sat on his platform and read from some of their sacred books, and expounded as his fancy or hope of gain led him. Those who wished to hear them ranged themselves around their respective stands in the sand, and heard as long as they had inclination, then paid their pice and cowries, and moved off, leaving their place for others. The numbers inclined to hear the pandits, and thus pay for it, seemed generally small.

#### *Missionary labors.*

We, *Christian Pandits*, according to our custom, took our stand back at a distance from the bustle, and noise, and confusion near the junction of the waters. We occupied two positions, in each of which we had a platform erected, about two and a half feet high. Some of the missionary brethren from neighboring stations came to help us during the throng of the mela. Here were, during the most crowded part of the mela, four of us and four native brethren, eight in all. We occupied the two platforms from about 8 A. M. to 3 or half past 3 P. M. During which time we kept up a nearly constant succession of addresses; as the strength of one became exhausted, he sat down and another took his place. The fatigue of speaking in the open air, in the midst of din, and confusion, and sand, under a burning sun, is very great. The moving of the immense crowds keeps the air all the time full of sand, especially when there is any wind. And the light and glare of the sun, (we had a thin covering or canopy of cloth over us) was such that often, as I read a chapter in the Bible, from which to make remarks, the color of the letters seemed changed from black to red, the broad, deep letters of the Nāgari seemed all traced in blood. At first it was solemn to see the "word of God," as I stood reading it in such a crowd, gradually becoming red, so as to seem to have been written in characters of blood. But a little reflection made me sad to find my eyes inadequate to bear the intensity of an Indian sun, and vainly striving to bear up against the glare, till I had read one short chapter. Seven hours a day of labor amid the wind, and sand, and heat, and light, and confu-

sion of such a place, often induces a lassitude, which only they who come and try can realize.

Our preaching was more unmolested and attended with less of interruption than I have ever seen on such an occasion. The Pragwals and Pandits seem, by one consent, to have left us unmolested this year. Formerly their interruptions and opposition have been exceedingly annoying and deleterious in their influence. There were not wanting those who were anxious to interrupt us, and turn the drift of our preaching into a wild and profitless discussion on some of the tenets of their philosophy. Often persons in the crowd were anxious to press such questions as these, "Where is God?" "Can you show us his form?" "Is he possessed of attributes, or without attributes?" and many such questions which are daily, and sometimes fiercely disputed among them. By a little care, by sometimes quoting Paul's directions to Timothy, second Epistle, ii. 23, and other such passages of Scripture, or by assuring them that we have not leisure for such discussions, having more important work on hand, and by requesting them to be still, and not prevent their neighbors from hearing, &c., they have generally waived their claims to be heard, and have either heard in silence, or passed out of the crowd. Indeed, many times when some one wished to interrupt an address, three or four of his neighbors at once would check him, and insist on his hearing in silence, at least on his letting them hear.

#### *Encouragement.*

You will naturally ask what are the apparent fruits of all this preaching? The seed sown at this mela is carried far into the jungle or wilderness, where some of it will be snatched away by the "wicked one," some will be choked by the cares of the world, and some, I have no doubt, will vegetate and bring forth fruit when we shall rest "beneath the sod." A case of this kind came to our notice. A man from beyond Hosungabad, more than 400 miles off in Central India, sat silently and heard us for four days in succession, about two hours each day. On the fourth day he, in a solemn manner, asked several pertinent questions; after they were answered, he said, "There is one difficulty yet. As to sins that are past—how can they be forgiven? My sins are many, and some of them have been committed a long time ago, can they also be expiated. When we explained to him the efficacy of Christ's death, as extending to all sins that are sincerely repented of and wholly forsaken—He said, "It is enough! My heart finds rest and

hope in this. Now I have done going to the Pandits. I have heard them much, and given them much money. But I never heard any thing that gave my heart rest from the burden of sin. I shall go to them no more." Then he begged us to "go or send somebody into his neighborhood to talk this way to their people." He said, "There are some English people in his country, he has seen them often but he was afraid of them, and never went so near them as to hear them talk; he did not know that they talked this way." We asked him to stop with us till he could be instructed more fully in these things; but his wife and children were in his village, his neighbors were with him, and would not go without him, he was also a landholder in his village, his family would suffer if he did not return, he could not stay. But he begged us to go or send somebody to "talk so to his people." We gave him a New Testament, and a selection of the best tracts we had, and commended him to the care of the Great Shepherd. Where will he go? What will become of his convictions? These books and tracts, will they be merely "water spilled upon a rock?" He alone can tell, who has told us that His word, thus sent into the jungle, shall not return void.

Various other cases, less distinct in their features, we noticed. And I have no doubt many, whom we did not notice, went home to their abode in the wilderness of heathenism, carrying with them a wounded and stricken heart. They who traverse these villages when we are forgotten, will I assuredly believe, see the springing up of the seed thus silently dispersed. People here plough their ground ten or twelve times before they sow their seed, then it produces luxuriantly. If we keep ploughing and sowing, and "breaking up the fallow ground," the season will come when the harvest will surprise us with abundance.—*For. Miss. Chronicle.*

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### Intelligence.

**DEATH OF MRS. HANCOCK.**—Mr. Hancock left Tavoy with his family, in September last, on his return to this country, via England, on account of the ill health of Mrs. H. On their arrival at Liverpool, Mrs. H. was too much enfeebled to allow of their continuing the voyage, and after a period of painful suffering, she died in London, on the 3d of July last.

Mr. H. arrived in this country with his three children, and a child of Mr. Osgood, in the ship Leland, on the last of August.

**DEPARTURE OF MISSIONARIES.** The company of missionaries, consisting of Rev. Cephas Bennett and wife, Mr. John H. Chandler and wife, Miss Miranda Vinton, and Avung, the Chinese convert who accompanied Mr. Bennett to this country, sailed from the port of Boston on the 14th ult. in the ship Louvre, Capt. Blackler, direct for Maulmain.

Public religious services, preparatory to their departure, were held in the Charles Street meeting-house, on Thursday evening, the 9th ult.

An appropriate and impressive address was delivered to the missionaries by Rev. Dr. Sharp, founded on 2 Timothy, ii. 24. The consecrating prayer was offered by Rev. Mr. Turnbull, and the hand of fellowship with an address, by Rev. Mr. Hague.

A number of friends also accompanied them on board the vessel on the morning of sailing, when a hymn of praise was sung, and they were commended to the throne of grace in prayer by Rev. Mr. Stow.

Mr. and Mrs. Bennett, after an absence of more than two years, return to their former station at Tavoy. The health of Mr. B., which occasioned their visit to this country, is, we are happy to say, restored, and they return to their labors with the cheerful hope of continued and increasing usefulness.

Mr. Chandler goes out as book-binder and machinist to the Burman Mission. Miss Vinton goes as an assistant to the Karen Mission, to reside in the family of her brother, Rev. J. H. Vinton.

Messrs. Bennett and Chandler have been engaged the year past, in preparing a fount of reduced Karen type, and another of reduced Burman, which they carry out with them.

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### Donations,

FROM AUGUST 1 TO SEPT. 1, 1841.

#### Maine.

Farmington Baptist church, mon. con., per Washington Simons,	2,36	
Waldo Baptist Missionary Soc., per Thomas B. Lincoln, tr.,	20,00	
Cumberland For. Miss. Society, per Henry B. Fernald, tr.,	67,00	
		89,36

#### Massachusetts.

Dedham, a few friends, per Rev. Benjamin Corbett,	16,00
Boston, Federal Street Church, monthly concert,	5,00
do. Baldwin Place, do. do. do.	20,70
do. Charles Street do. do. do.	7,31
do. Boylston St. do. do. do.	7,23
do. Bowdoin Square Society, for benevolent operations, per William Blake, Jr.,	125,00

South Reading, a friend to mis-	
sions	15,00
Springfield, John Mills	5,00
Taunton Baptist Association, Ste-	
phen L. French tr., per Chs.	
K. Colver,	13,00
Brookline, Females of Baptist	
church and society, per Rev.	
Mr. Shailer,	20,00
Shelburn Falls, Nath'l Lamson,	100,00
Newton Upper Falls, Baptist	
church, mon. con.	9,92
Collection,	10,82
	<hr/> 20,74
Westford, Rev. S. S. Leighton,	
for Cherokee mission,	1,00
	<hr/> 355,98

*Rhode Island.*

Providence, Brown University	
mon. con., per K. Brooks, jr.,	9,00

*New York.*

Dutchess Co. Association, Geo.	
W. Horton, tr., per Rev. Dr.	
Babcock,	
Fem. For. Miss. Soc. of Baptist	
church, North East,	20,00
Keeseville Baptist Female Mite	
Society, an extra collection	
for Maulmain schools,	12,00
New York City, Oliver St. Fem.	
Missionary Society, per Mrs.	
S. E. Bleeker,	
For Burman Schools,	50,00
" General fund,	100,00
	<hr/> 150,00
Cortland Aux. Society, Rev. J.	
W. Faggart, treasurer, 302,38	
Truxton church, per Rev	
L. Davis,	11,83
Homer and Cortlandville	
Aux. Society, per A.	
Babcock,	11,00
Itahea Baptist Church	31,27
Mrs. Fanny Call	1,00
Big Flat, collection	5,00
Fairport, do.	11,85
Elmira, do.	9,00
Mr. & Mrs. Wheaton,	50
Newfield, collection,	5,07
Spencer, 1st Baptist church, 5,32	
Per Rev. Alfred Bennett,	
Agent of the Board,	<hr/> 394,27
Broadalbin, Mrs. St. John,	2,00
Galway, Miss H. E. Hewitt,	50
Saratoga Association, H. Mid-	
dlebrook, treasurer,	
For Karen Schools,	37,00
" General fund,	40,90
	<hr/> 77,90
Ballston Spa, collection, per	
Avung, the Chinese con-	
vert,	30,00
Do. do. a few children, per	
do. do. do.	31
Osego Association, for Ka-	
ren Schools, collection,	24,63
Buffalo, do. do. do. 35,00	
Rochester, Second Baptist	
church, do. do. do.	36,50
Franklin Association, W.	
Stilson, treasurer,	81,00
De Ruyter, James Crandall,	50
Per Rev. Cephas Bennett,	<hr/> 288,34
missionary,	<hr/> 864,61

*Pennsylvania.*

Erie Baptist Church, mon. con.	
per Rev. Ira Corwin,	11,00

*South Carolina.*

Charleston Baptist Juvenile Miss.	
Society, Win. B. Heriot, tr.,	97,86

*Tennessee.*

A friend, per Asa Bennett,	1,00
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*Kentucky.*

Louisville, 1st Baptist Church,	
monthly concert,	8,00
Rev. John Finley	5,00
Rev. J. M. Pendleton	7,00
Lexington, 1st Baptist church,	
mon. con., per Rev. J. M. Hewitt,	25,56
Louisville, 2d Baptist church,	
mon. con.,	21,13
do. colored church, col.,	32,00
do. collected at close of	
convention,	14,00
Mrs. Martha Rolland	5,00
Mrs. Harriet Smith, for Karen	
Mission,	5,00
J. E. Tyler	5,00
Mrs. E. A. Tyler	5,00
Per Rev. Alfred Bennett, agent	
of the Board,	<hr/> 132,69

*Ohio.*

Bedford Baptist Church, per Rev.	
Samuel R. Willard,	5,00
Rev. H. Gear	12,00
Rev. Mr. Robbins	1,00
Newport Baptist church, mon.	
con., per Rev. A. Darrow,	27,00
Marietta Baptist church, mon.	
con.	31,00
collection	19,62
	<hr/> 50,62
Mrs. Frances Smith	50
Miss Jerusha Gear	02
A. Runyon	5,00
Greentown Baptist Church	8,50
McConnelsville do. do., mon.	
con.	3,62
Miss Delia Nettleton,	1,00
Ohio Aux. For. Miss. Soc. J.	
B. Wheaton, tr.,	185,00
S. M. Whitworth,	1,00
Rev. J. L. Moore,	10,00
A friend,	1,00
	<hr/> 306,32
	<hr/> 311,32

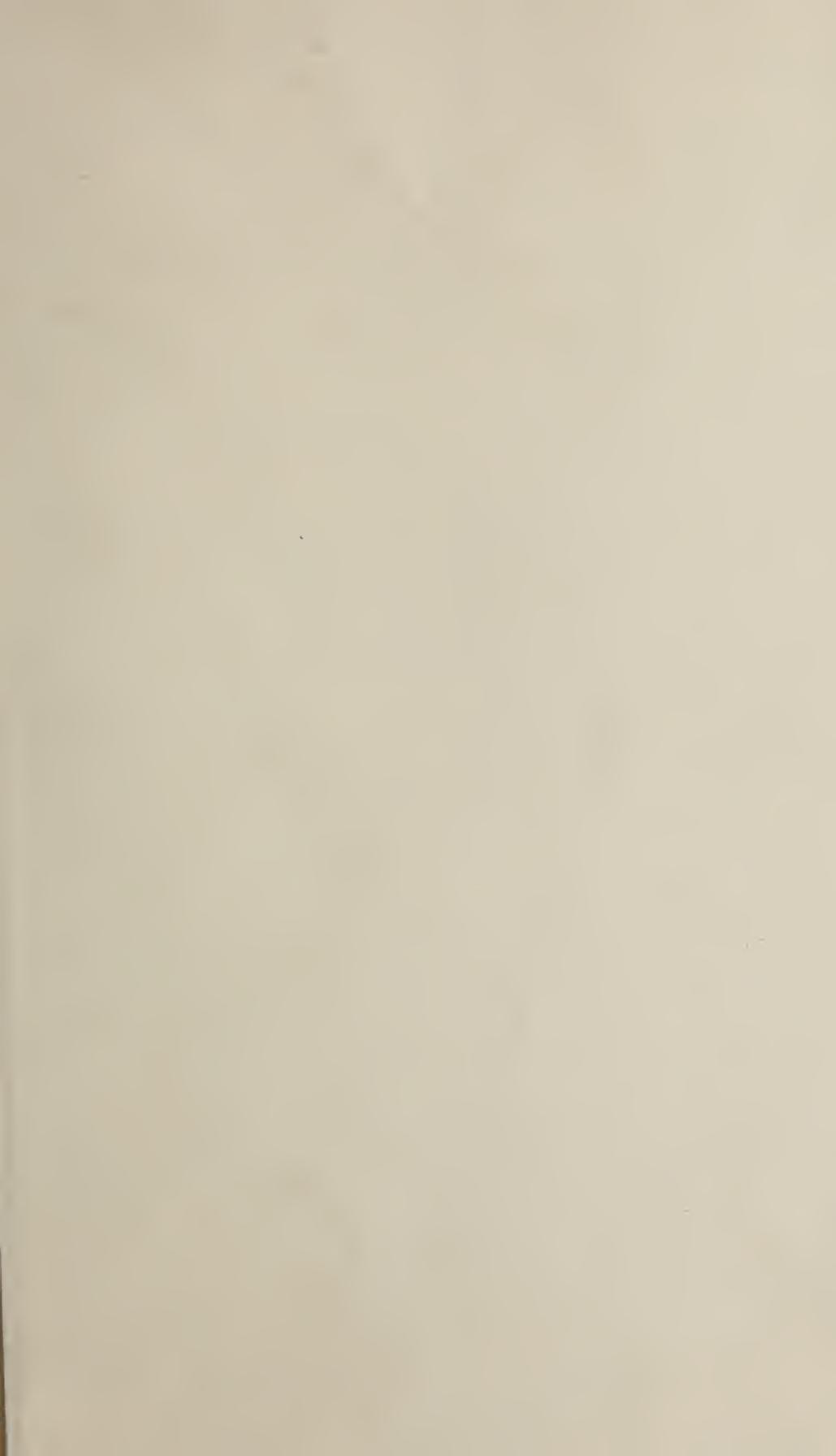
*Indiana.*

Indiana Aux. For. Miss. Society,	
per Rev. E. D. Owens,	12,00
Mrs. Polly Wilson	1,00
Mrs. Banta	1,00
Benjamin Judson	50
John E. Pettitt	1,00
	<hr/> 15,50

## LEGACIES.

Southwick, Ms., Chloe Booth, dec.,	
per John Mills, Executor,	50,00
	<hr/> 1938,32

H. LINCOLN, Treasurer.







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